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of our conception of Christianity that religion should not be confused with the dogmas which scholarship inevitably criticizes, but should rather be defined precisely in terms of the fundamental experiences which all men may rightly verify for themselves.

WIRZ, HANS. *Die Erlösung. Eine Studie über die Frage, Wie wird das Leben lebbar?* Leipzig: Hinrichs, 1912. 160 pages. M. 4.

Transiency and *Schuld* are the two facts by which man's independence toward the world is annulled. Man of himself is unable to eliminate these facts, yet he must not weaken their force, nor can they be set aside by any external power. Since, however, in spite of this weight which thus crushes them, men do live strong and happy lives, the question arises, how this is possible without their being either untrue or falling into dishonor. The author answers the question by saying that an analysis of salvation (*Erlösung*) discloses the fact that from the same world which is marred by these two hostile forces there comes a power which, although it does not nullify these, puts man in a condition wherein his withering sense of unrest gives place to an exhilarating feeling of personal peace. The motive for this lies in two facts—the impulse to life and the hindrance to its realization. The values involved here are the family, the industrial community, and the state. Salvation—and there are many kinds—occurs when, through conquest of the world, there is a removal of the hindrances to the life-impulse, in the physical life, the social sphere, the state, science, and art. The norm for this unfolding life of man is identical with the world-ground, and it presents itself under these aspects: aesthetic, logical, ethical; artistic perception, knowing, willing. After thus laying out his theme, the author presents in successive chapters (1) human life as it would be if it were complete, (2) life as it actually is, (3) that which dooms it to be what it is, (4) the stages through which deliverance is to be wrought out. The salvation which is under consideration is not primarily or distinctively religious. It involves wider interests, and embraces nothing less than the whole of life; it includes both the visible and the invisible world with which man is concerned. The discussion goes to the very heart of the modern problem—which is indeed as old as Greek philosophy—how the permanent can be reconciled with the transient, the eternal with the temporal, the ideal with the actual, the perfect with the imperfect. It is not theological, but one might say that it is more fundamental than any theological inquiry. The moral contrasts pictured in such vivid and poignant fashion by St. Paul and Augustine are subjected to a still deeper and more penetrating examination, and here where the problem appears most hopeless the great renunciation is attempted. The psychological analysis which accompanies the discussion is very keen and thorough. The treatment of *Schuld* is extremely illuminating. One is convinced that if ever redemption, whether individual or social, comes to pass, it must first recognize the inevitable contrasts here outlined and follow the lines traced for it. The book is a sign of a movement which is agitating wide circles of serious thinkers to the effect that the great questions of life are to be solved, not by the traditional method, whether theological or otherwise, but by reference to values which have indeed their rational meaning, yet which arise in experience, report themselves in feeling, are integral parts of reality, and gain their significance by reference to the ends of personality.